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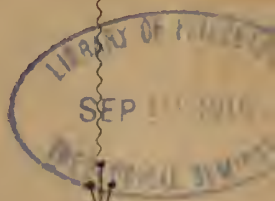
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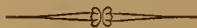
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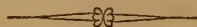
THE JEWISH CHRONICLE.

THIS monthly Periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, as well as of meliorating their temporal condition, together with the discussion of prophecy, bearing on their history and prospects.—In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

“THE JEWISH CHRONICLE” is published in the City of New York, in pamphlet form of 32 pages, 8vo, at \$1 per annum, *payable in advance*.



The Herschell Female Branch Society will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 165 Bowery, N. Y.



Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

Vol. V.]

JUNE, 1849.

[No. 12.

NEBUCHADNEZZAR'S VISION OF THE TREE ;
OR, HUMAN RULE CONTRASTED WITH THE RULE OF CHRIST.

BY THE REV. A. H. BURWELL.

[In the following Poem it is attempted to show, from the prophetic narrative of Nebuchadnezzar's Vision, the nature and character of Human Rule, in the light of God's declarations concerning it, and of the experience of mankind under it ; which together lead to a common result, viz. : an earnest desire for the establishment of that kingdom of "the Just One," to which, also, the Vision points, wherein Righteousness, Justice, and Mercy shall be administered for evermore.]

The king beheld, in visions of the night,
A goodly Tree, of heaven-aspiring height.
Its place was in the midst of all the earth ;
It overspread the land which gave it birth ;
Its branches in abundance yielded fruit,
And gave provision to the fowl and brute.
Its bloom was fair, its foliage rich and strong,
Where birds their dwelling found ; and all along,
Beneath its shade, the beasts of earth reclined ;
It fed and sheltered all of every kind.

The king beheld, in visions of his head,
A Holy Watcher coming down, who said :
Hew down the Tree, pluck off his pleasant fruit ;
Drive from his goodly shadow every brute ;
Give all his foliage to the winds, and bring
From out his branches fowl of every wing.
To man or beast no shelter let it yield,
And be its honours scattered round the field.
Yet, rooted in the soil that gave it birth,
Permit the stump to keep its hold on earth,
E'en with a band of iron and of brass,
A certain remnant midst the tender grass.
Let it be wetted with the dews of heaven ;
Let it from men amongst the beasts be driven

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To take its portion ; let his heart be changed ;
 From all that's human let it be estranged,
 In life and habits all. Thus let it be :
 The Holy Watchers give this stern decree,
 Till seven times are fulfilled, to the intent,
 (For man's rebuke this word severe was sent,)
 That men may know God is the Sovereign still,
 And gives dominion unto whom He will ;
 Casts down the lofty, and the proud doth bind,
 And sets on high the basest of mankind.

The troubled monarch to the prophet sent,
 To know from God what this strange vision meant.
 The dream was to the monarch's self applied,
 With exhortations for his good beside,
 That from his evil courses he should cease,
 If God might grant the lengthening of his peace.

All that the prophet to the king did name,
 According to the dream, upon him came.
 At twelve months' end he walked his palace high :
 " Is not this Babylon the Great, that I
 Have builded for the glory of my state ?"
 Exclaimed the king, with pride of heart elate ;
 " That men may see the honour and renown,
 And might and majesty, that gild my crown !"
 Scarce had he spoken when from heaven there fell
 A voice—" This word to thee, O king, we tell :
 Thy kingdom is departed far from thee ;
 From men they drive thee ; with the beasts shall be
 Thy dwelling, and thy food shall be the grass
 Which oxen eat, until seven times shall pass
 In punishment upon thee, and thou know
 That God is master of the world below."

That same hour saw fulfilled the dire decree :
 The king was driven away with beasts to be.
 Grass was his food, the earth his lowly bed ;
 The storms of heaven descended on his head ;
 Wet was his body with the midnight dew ;
 His nails and hair like claws and feathers grew ;
 His reason left him, and the human heart
 Did for a season from the king depart.

The days were ended : to the king 'twas given
 To lift his opening eyes again to heaven.
 His understanding to its place returned ;
 The human heart once more within him burned ;
 And he to honour the Most High had grace,
 Whose judgments to his mercies thus give place.
 His reason came again ; and to his crown
 And kingdom gathered brightness and renown.
 His lords and counsellors his presence sought,
 And all their honours to the palace brought ;

The kingdom was established in his hand,
 And swelled the monarch's fame in every land.

And then the king proclaimed, that all might know
 The works of God upon the earth below,
 The wondrous things that to himself were done ;
 The times through which his judgments sore had run ;
 The base estate adown to which was thrust
 The proud of heart, in retribution just ;
 And then the mercy which reversed his fate,
 And him recovered to his first estate.
 He honoured and extolled the King of heaven,
 Who such instruction to mankind had given.

But does the vision of the Tree laid low,
 With just the root preserved, no farther go
 Than to out-single one, whose humbled pride
 Should thus rebuke all haughty ones beside ?
 Nay, rather, let us, with a larger mind,
 A larger field of application find,
 Ranging all time till time shall be no more,
 And God the Tree shall from the root restore.

The monarch erst beheld, in vision bold,
 An Image terrible, whose head was gold,
 Which symbolled forth four forms of empire great,
 Succeeding to each other's high estate,
 That o'er the world should hold their iron sway,
 Till Heaven's own hand should sweep them all away ;
 Which yet should answer Heaven's profound intent
 Down to their hour of final banishment ;
 As He in Babylon his people kept
 While for their sins they hanged their harps and wept.
 He saw one Image as he saw one Tree :
 They both were smitten down by Heaven's decree.
 The beasts in Daniel's vision were the same ;
 They all are given to the burning flame.
 In all one character alike we find ;
 All are offensive to th' Almighty Mind.
 Destruction marks their course, and all their power
 Goes to oppress, to trample, and devour.
 As beasts to be destroyed we see them fall ;
 One sweeping judgment overwhelms them all.
 Through every form of change the power is one ;
 One evil course from first to last they run ;
 One evil character throughout inheres,
 Deserving death, as by the end appears.
 For powers and thrones and rulers were designed
 To be a sovereign blessing to mankind ;
 To yield protection,—watchful to fulfil,
 By righteous government, the Sovereign Will ;
 Repressing evil with a steadfast hand,
 And holding up the faithful in the land.

The human in the image-form we see ;
 Man's works and glory in the spreading Tree ;
 But human wickedness we have designed
 In ravenous beasts and forms of monstrous kind.
 So in the end the Beast usurps all power,
 And kings and armies swell his train one hour ;
 All worship claims he till the One descends
 Who vengeance takes,—and then his empire ends !

Did not “ great Babylon that I have built”
 Rise from her first foundation steeped in guilt ?
 Did not profane ambition raise the wall
 Which, proving folly, men do Babel call ?
 The builders said, “ Let's build a tower whose high,
 Aspiring top shall meet the bending sky,
 And make ourselves an everlasting name,
 That after ages may recount our fame.”
 Thus by anticipation did mankind
 Reject the Name which God for them designed ;
 The heavenly city, tower, and citadel
 Of strength, where God ordains with men to dwell.
 'Twas thus the haughty Babylonian wrought,
 And thus he warred, and robbed, and built, and thought.
 The hardy Persian followed in his track ;
 From it the swift-winged Grecian turned not back.
 The conquering Roman, with his iron tread,
 Looked up and laboured, but t' exhaust his head.
 He trode down all, and plundered all, and built
 The “ Daughter of Troops,” the city of his guilt,—
 “ The Eternal City,” yet to fall, which stands
 The head of Babylon in Christian lands.

Th' exceptions to this evil rule one jot
 The leading principle diminish not.
 The rule hath been—oppression, self, abuse,
 With feebly here and there the lawful use,—
 Like a small rivulet to a river strong,
 That roars and sweeps and carries all along.
 The unjust judge who bears aloft the rod
 Of rule, regardless both of man and God ;
 The ravenous beast that watches to devour,
 Alike show forth this sad abuse of power.
 And what's the difference, when the deed is done,
 If by ten thousand tyrants or by one ?
 A better beast the million cannot rate
 Than one who sits in solitary state.
 'Tis kind alone. The tree will yield its fruit
 If in a forest or a single shoot.
 A beast of many heads a beast is still ;
 And such is government by human will.
 And as the Word divine must not be void,
 This kind of government must be destroyed.
 That we resist it not must be our care ;

That God remove it is our bounden prayer.
Another kind in mercy He will give,
And by His Word at last the world shall live.
Now, while confusion doth o'er all prevail,
Its advent near with rapture we should hail.
Let God on earth see that His will be done,
Avenge the widow, and restore her son !

The monarch saw a remnant of the Tree
Left in the earth, a future growth to be ;
And when recovered from his beastly state
He honoured God, and grew, becoming great.
Honour and majesty again were given,
Because the king confessed the Lord of heaven.
So when these beasts of earth shall be destroyed,
And all their power and pride and works made void ;
When God his empire o'er the world maintains,
And all things take the course which He ordains ;
When as His servants rulers all appear,
And none shall rule but in His holy fear ;
When all the kingdoms of this world, as said,
Shall yield their homage to the One great Head,
Then shall the remnant of the Tree its shoots
Send up by "scent of water," from its roots ;
Then men reclaimed shall lift their eyes to Heaven,
And understand that power from God is given ;
Then human reason shall return likewise,
And heavenly light illumine the darkened eyes ;
"The madness of the people" then no more
Shall like the turbid, troubled ocean roar ;
Then true humanity shall fill the heart,
And every faculty perform its part.
The Tree again shall throw its branches wide,
Its foliage, fresh and green, be multiplied.
Fast by "the river" shall its roots outspread ;
In Heaven's blest beams it shall exalt its head ;
Its plenteous fruit shall feed, its bloom regale ;
Its shade shall shelter—it shall never fail ;
And man shall be renewed. No more the blight
Shall on the labours of his hand alight ;
For no more curse on all the earth shall be,
And man and nature shall alike be free.
With life renewed returns the bloom of youth
Unfading. Then beneath the reign of Truth,
Justice and judgment shall o'er all prevail ;
Disease and sickness shall no more assail.
All grief, all pain, all cause of ill shall cease,
And each his portion shall possess in peace.
The ills that have been ne'er shall leave a trace,
But happiness sit radiant on each face.
Recovered man no more shall play the fool ;
For this the world shall know—the Heavens above do rule.

THE FOOTSTEPS OF MESSIAH.

CHRIST came to preach truth, God's own truth; truth intended for all men. Is TRUTH less valuable when taught by one of mean exterior, than when uttered by the lips of royalty? Is it affected by the medium through which it passes? Is it modified by the circumstances of the teacher? Itself answers, *No*. Superstition avers that religious ordinances are valid only when administered by officials who have passed through certain forms. Christianity rebukes the assumption, and points to her conquests over mind, through the agency of men destitute of the imaginary qualification in question, as evidence of its fallacy. The former urges *system*, the latter asks for *spirit*. That cries *form*, this demands *fruit*. The former points to the *scaffold*, the latter to the *building*. Results teach qualification. To know and love the truth of Christ are essential to success in diffusing it. But success has attended the labors of many whose understanding led them to reject the idea of an exclusive channel of ministerial authority. That success is the proof of their mission. Living epistles are better than the prelatial diploma. The King of truth was not introduced into our world amidst earthly splendor; his kingdom has never been advanced by associations with regal machinery; coalition between the spiritual and the gross is unseemly, if not impossible; and the pure light of heaven's own truth needs not the glitter of earth to increase its brilliancy. *That* has intrinsic value, under all circumstances; the worth of *this* is only factitious. *That* is durable as eternity; *this* will perish amidst the dross of time. The province of the former is the formation of mind and character for immortality, under the influence of God's Holy Spirit; the utility of the latter is at best only temporary. It is one of the delusions of time to measure respectability by a golden standard, but the Gospel teaches *that a man's position in the universe is to*

be tested by his approximation to Christ. Admiration of what the world calls great, instead of facilitating assimilation to the character of Jesus, retards it. And, in one word, had the Redeemer's advent been amidst wealth instead of poverty, men would have admired the display for a time; but the inconsistency between that display and the humbling doctrines which he subsequently taught, would have arrested every mind as evidence of insincerity. To proclaim the doctrine of self-denial from the palace of luxury, is to court defeat. This some of Christ's professed messengers do, and the results are *grief* to the pious, *jest*s to the skeptic, and *scandal* to religion; and to have commenced a life of poverty and suffering amidst the glittering scenes of hollow splendour, would have been inconsistent both with the character and design of Messiah's advent.

The humble circumstances of Christ's birth were in harmony with his experience through life. He was a man of sorrows and acquainted with grief. He had nowhere to lay his head. His associates were poor. His disciples were fishermen. His followers, for the most part, were the laborers, shepherds, and mechanics of Judea. The blind, the lame, the deaf, the demoniac, the leper, the outcast, the beggar, found in him an accessible friend. In the chamber of sickness, in the abode of grief, there was Christ. This accorded with prophecy regarding him. "The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds." "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to

give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

"I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

These prophecies were fulfilled in Christ, as every reader of the evangelical narrative knows. He whom the Bethlehem shepherds found lying in a manger, went about doing good. Disease fled at his approach; the lame leaped, the blind saw, the deaf heard, the lepers were cleansed; at his voice the demon trembled, the dead rose to life, and the tumultuous ocean slept like a sea of glass. He spake and it was done; he commanded and it stood fast. Sickness felt the presence of the physician, and left its groaning subject; death heard the footsteps of its destined conqueror, and abandoned its helpless prey; and the elements of nature listened to the command of their Creator, and became placid. Notwithstanding these manifestations of benevolence and supremacy, the life of Jesus of Nazareth was one of suffering, penury, and toil. "He shall grow up before him," said Isaiah, "as a tender plant, and as a root out of a dry

ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." To this description also the record perfectly agrees. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

"And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence hath this man all these things? And they were offended in him." "The Pharisees said, He casteth out devils through the prince of the devils." "The Son of man came eating and drinking, and they say, Behold a man gluttonous, a winebibber, a friend of publicans and sinners." "And all they in the synagogue were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." "And they watched him, and sent forth spies, who should feign themselves just men, that they might take hold of his words, that so they might deliver him to the power and authority of the governor." "Then assembled together the chief priests, and the scribes and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety and kill him." "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." One of his disciples betrayed him, another denied him, and the rest forsook him and fled; and the crown of thorns

and the cross of Calvary can never be forgotten. Such, then, was the experience of Jesus Christ in the world for whose inhabitants he died; such were some of the occurrences in the life of him whom to know is eternal life; and such are passages in the extraordinary history of him whom the shepherds found lying in a manger.

On a review of these facts, will not the believer exclaim, How great are his signs! and how mighty are his wonders! Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of saints! O Lord, how great are Thy works! and Thy thoughts are very deep. Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders? For this Jesus who was born in a stable, and laid in a manger, has been by the right hand of God exalted far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. All things are put under his feet. He is head over all things to the Church, which is his body, the fulness of him that filleth all in all. He is the blessed and only potentate, the King of kings and Lord of lords; and the decree has gone forth, unchangeable as the character of him who made it, that the nation and kingdom that will not serve him shall perish; yea, those nations shall be utterly wasted. Amazing contrast between the tenant of a manger and the sovereign ruler of worlds! Yet the purpose of that God, who evolves grand results from insignificant beginnings, shall stand forever. "Thus saith the Lord, the Redeemer of Israel, and his holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." The Sun of Righteousness, that arose in obscurity, was destined to shine in unri-

valled and ever increasing brightness:—

"—a sun, O how unlike
The babe at Bethlehem! how unlike the man
That groaned on Calvary!—yet he it is;
That man of sorrows! O how changed! What pomp!
In grandeur terrible, all heaven descends;
And gods, ambitious, triumph in his train!
A swift archangel, with his golden wing,
As blots and clouds that darken and disgrace
The scene divine, sweeps stars and suns aside.
And now, all dross removed, heaven's own pure day
Full on the confines of our ether flames."

THE SAVIOUR'S BAPTISM.

APRIL the 16th annually presents on the banks of the Jordan a scene of most thrilling interest. It is the anniversary of the Saviour's baptism by John. And tens of thousands of pilgrims, many of them from distant countries, are this morning seen hastening from their tents on the plains of Jericho to the spot on the sacred stream, where, eighteen centuries ago, the baptism took place, and where also, thirty-three centuries ago, the nation of Israel passed over on dry ground whilst the waters stood in mountains at their side.

In accordance with immemorial usage, great numbers of Oriental Christians continue to resort here at this period, and plunge into the consecrated waters, under the impression that to wash in them on this memorable day will cleanse from sin and enhance immortal blessedness.

The company of the U. S. Exploring Expedition, in that quarter, were present at this anniversary, of the last year, and one of that party in his recently published journal, bearing the date of April 18th, 1848, says:—

"As early as two o'clock this morning, we were roused from our short slumbers by the thousands of pilgrims gathering around us,—there are probably twenty or twenty-five thousand men, women and children. Here are all ages and conditions of men, from different countries, brought together by one prevailing motive. The scene on

the broad, spreading plains increases in interest. The flaming torches, which served as a lamp to their path before sunrise, are extinguished; the banks of the Jordan are lined with the living masses; and now, old, middle-aged, and young, with eagerness jump into the river; the children of several years are thrown in, and the infants carefully handled by the mothers; the poverty-stricken and the sumptuously dressed, alike unceremoniously wash in the stream, while their countenances bespeak the happiness of their souls. Who would not wish to join in such a pleasure as this? It is worth the whole voyage from New-York."

But imagination is instinctively carried back from this scene to the great event which occurred here eighteen hundred years ago, and which this anniversary commemorates. Among the multitudes who then came to be baptized of John, was "Jesus of Nazareth, the Son of God." His, however, was not a baptism unto repentance. His holy nature needed no purification. Neither was it a mere profession of faith. This had been made many years before, and was publicly known, when, at the age of twelve, he astonished the learned theologians at the temple, and when, as an apology to his anxious parents, he said, "Wist ye not that I must be about my Father's business?"

But having arrived at the age of thirty, the established period, according to the Jewish ritual, for entering the priesthood, he now, as our great High Priest, sought from John the usual rite of consecration to the sacred office. And to the humble and modest reply of the Baptist, he courteously said, "Suffer it to be so now, for thus it becomes us to fulfil all righteousness"—thus manifesting his scrupulous regard for divinely appointed institutions. He would have the ceremonial law strictly fulfilled, as introductory to the attainment of a "more excellent ministry," and "the bringing in of a better hope."

The Saviour had hitherto lived in

retirement, being "subject to his parents," according to the Jewish statute, till the age of thirty. Now he was about to enter publicly on the grand work for which "the Father had sent him into the world." Now, having voluntarily rendered perfect obedience to the law, he was to engage openly in the sublime and infinitely benevolent office of a Mediator between the Creator and our revolted race; an office for which he alone, of all beings in the universe, had the requisite qualifications.

And what a scene of moral grandeur was here presented! Yet how little then understood by sinful, blind humanity. Indeed, how little appreciated even now. John alone, of all the multitude there assembled, seemed to look on the Galilean with reverence. He alone, as the honoured prophet of Jehovah, and pioneer of the Messiah, appreciated the sublimity of his character. He understood that Divinity was there wrapped in the garments of humanity. He beheld him as indeed an Ambassador from heaven, a Messenger from the throne of offended Justice. And soon after his baptismal consecration to the priesthood, John said of him to his own beloved disciples, "Behold the Lamb of God, that taketh away the sin of the world!"—thus voluntarily encouraging them to leave him and follow Jesus.

But there were also other and higher than human testimonies to his Messiahship and his relation to the Almighty Father. For immediately on his baptism, as appears from the inspired record, "he saw the heavens opened and the Spirit of God descending like a dove and lighting upon him; and, lo! a voice from heaven saying, This is my beloved Son, with whom I am well pleased." And in the subsequent history of this divine Mediator, as given by the four evangelists, his sublime teachings, his stupendous miracles, his voluntary offering of himself upon the cross, his triumph over death, and his visible ascension to heaven, are all recorded with such wonderful simplicity and pre-

cision, as to afford indubitable evidence of truth, that may be well commended to the daily study, and to the admiring love and gratitude of a world for whose redemption this great mission was undertaken.

A. D.

THE THIRD COMMANDMENT.

THIS commandment instructs us that we ought not to take rash and vain oath by the name of God, for we ought to impress it well upon our minds, that God (blessed be His name!) liveth, and that the awe of His majesty transcends our conception: accordingly we are bound to utter His name with reverence and humility, but not with levity or indifference on trivial occasions. A profane use of the Divine name for the purpose of corroborating the veracity of our assertions and an irreverent performance of prayer, are alike condemned by the letter and the spirit of this prohibitive commandment. The following are the sentiments of Eben Ezra on the same subject:—"The gravity of this trespass is plainly expressed in the text, 'for the Lord will not hold him guiltless that taketh His name in vain,' &c. As oaths by the name of God are so frequently in the mouths of people, the prohibition and the punishment were rendered the more severe; murder, theft, and adultery are heinous crimes, yet it is not so easy for the wicked to gratify their evil inclinations towards these sins on all occasions, from fear of detection and other impediments; but he that is inclined to take oaths in vain, may utter the Divine name many times a day without hindrance: at length his conscience becomes callous, and if reproved for his profaneness, he vain excuses himself by saying, that it is but a custom of speech with him; nay, there are some who pretend to a particular merit for having the name of God frequently in their mouths, on all occasions."—"The Way of Faith," by Dr. Raphael Meldola.

THE CHARACTER OF JOSEPH.

IN pursuing the history of Joseph, we still perceive in him, even to the end, the dutiful son and affectionate brother, as well as the wise statesman. For seventeen years he enjoyed the pleasing and instructive society of his pious father Jacob, but at length he was called to the very painful task of standing by his dying bed, and taking his last leave of him. When he heard of Jacob's sickness, eager to testify all filial reverence and love, he hastened to visit him, accompanied by his two children, Manasseh and Ephraim, that they also might behold the faith and hope of a departing saint, and profit by his prayers and admonitions at that solemn season, (Gen. xlviii. 1, &c.) It was distressing, doubtless, to lose so valuable a parent; but in the good man's dissolution, such evident proofs appeared of his fervent piety and unshaken confidence in God, as must have afforded the most useful lesson, and administered the strongest consolation to his weeping family around him. Joseph, in particular, was reminded of the singular dispensations of Providence, by which the patriarch had been conducted and preserved, and of the divine promises also made to him and to his seed. He heard him, in the view of death, declare his firm expectation that it would be as God had said and while he presented his two sons before him, he was witness to the earnest petitions put up to God for them, and to the benediction solemnly pronounced upon them; though, contrary to his own desire, the younger was preferred before the elder.

What scenes so profitable as the dying beds of believers, who can maintain their hope in God even to the last! Do they admire and praise the grace and mercy which they have experienced, encourage their friends to adhere steadfastly to God, and, with an eloquence and fervour of which others are incapable, express their confidence in the

covenant? What, then, do we learn from their testimony? Do we not, on such occasions, feel the reality and excellence of religion? Do we not confess the vanity of the world in its best enjoyments, and spurn at all its offers, while we are constrained to say, "Let me die the death of the righteous?" More useful to Joseph, surely, must have been this visit to his father, than all the pageantry of Pharaoh's court.

Jacob, we have seen, before he expired, with great solemnity, and by the spirit of prophecy, blessed all his children, (Gen. xlix. 1, &c.) But peculiar notice was taken of Joseph, and it was obvious, even then, that he was the favourite. For, when the old man came to speak of this darling son, he seemed to dwell with delight upon his name. Yet, we own, these were the words, not so much of the fond parent, as of the inspired prophet. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." We need not add a comment. The history of Joseph is here briefly related, and the future condition of his posterity predicted. The support he had received under his unparalleled trials was most devoutly ascribed to the divine favour; and it was also declared to be the purpose of Heaven to crown his family with blessings

of every kind, blessings most eminent and most durable. It will become us likewise to remember, that the Lord alone makes the distinctions we perceive in the various circumstances of men. "He putteth down one, and setteth up another," (Psal. lxxv. 7.) In every prosperous situation, then, let not our hearts be exalted, but let his name be glorified. For "who maketh thee to differ?"

The pious son stood with unremitting attention by his departing father; and in testimony of his unwearied affection, "he fell upon his face, and wept upon him, and kissed him," (Gen. l. 1, &c.) Nor did his filial regard cease here. He had received a charge to remove the dead body to Canaan, to be interred in the sepulchre of Abraham. He therefore caused it to be embalmed, after the manner of the Egyptians; which might be rendered necessary by the length of the intended journey, and was also a mark of respect due to the remains of him who was so nearly related to the governor and saviour of that country. Joseph went himself with the relics of his dear parent to Canaan, accompanied in the funeral procession with all the retinue suited to his high rank, as prime minister of Pharaoh.

Does not the character before us excite the esteem and admiration of every reader? The amiable meekness of his spirit was conspicuous on almost every occasion. But in no instance does he appear more lovely than when discharging the duties of an affectionate son and dutiful child, though elevated to the chief honours of Egypt. Have we not observed him rejoicing to hear of his father, when separated from him; most anxious to promote his welfare; avowing his relation to him before Pharaoh's court; and continually attentive to his comfort, even to the latest moment? This was true dignity indeed.

And upon whom is not the command binding, "Honour thy father and thy mother?" The observance of this precept is peculiarly pleasing

to God, and has generally, in the present life, "great recompense of reward." Reason, as well as religion, enjoins it. For, how much do we owe our parents! It will be impossible, by any acts of kindness, to repay them for the expense, and toil, and anxiety, they have had on our account. Is this properly considered? May we not lament the perverseness and cruel obstinacy of children, and even their want of natural affection? How many aged persons are grievously afflicted by the unkindness of their own offspring! When they stand in most need of relief and comfort, are they not utterly neglected and despised by those whom, for many years, they have tenderly watched over, and, with inexpressible distress to themselves, laboured to support and to advance in the world? Shall any excuses be allowed? No difference of rank, no age in life, no superiority of abilities, will exempt us from the duty; and most assuredly, a contemptuous disregard of it will bring down the curse of God upon our families.

While Joseph was mourning for his father, he found an additional cause of sorrow in a message he received from his brethren. Their common parent was now removed, whom they had considered as their bulwark of defence. They thought that Joseph might have abstained from revenge through his affectionate regard for Jacob; but they began to fear that, all restraint of this kind being taken away, they should fall under his heaviest displeasure. They sent, therefore, in the most supplicating terms, to crave forgiveness for their sin, enforcing their petition with the sacred names of his father, and of his father's God. Ah! how suspicious is guilt! How miserable, how abject the sinner, under the reproaches of an awakened conscience! The wicked are indeed ready to "flee, when no man pursueth." Was such a request necessary? Had there been any malicious resentment cherished in Joseph's heart? Far otherwise. Their very jealousy, therefore, and

their entreaty, gave him much pain, and called forth many tears.

Not yet satisfied, they came to him; and what they had at first scorned to do, and afterwards had done unwittingly, now they did voluntarily: they fell down, with lowliest prostration, before him, and said, "Behold, we be thy servants!" Let the generous man, who has never had any other designs than those of kindness, even to his enemies, judge of the distress of Joseph upon this occasion. But this very circumstance affords another proof of the greatness of his mind, in that complete forgiveness and benevolence towards his brethren, which marked his character throughout.

While they were trembling at his feet, he raised them up, and comforted them with assurances of his love. He was affected, he was grieved by their submission, and their crying to him for mercy; and therefore he referred them to God, who alone had a right to take cognizance of their conduct. "Am I," said he, "in the place of God?" We should forget ourselves, and invade the office of God, if we should presume to avenge ourselves; and we are grossly ignorant of the nature and evil of sin, if we are content with asking the pardon of our fellow-sinners, and do not make supplication to our Judge. It is the prerogative of the Lord God Almighty to punish, and He only can forgive our iniquity.

That they might not "be swallowed up with overmuch sorrow," he piously observed to them, that God had overruled their treatment of him for wise and merciful purposes, which called for their warmest gratitude: "As for you, ye thought evil against me; but God meant it unto good." This consideration may serve as a clue to us, to unravel some very mysterious dispensations. We are taught by Joseph to look beyond all secondary causes of our trouble, and even beyond the wickedness of men and devils, to the gracious and holy designs of God, and to the influence of His provi-

dence, who worketh, and none can let. "He sitteth upon the throne;" and whatever commotions are raised, while he seems to be disappointed of his aim, he is really performing all his pleasure. He suffers sinners to show the exceeding depravity of their hearts, and their rooted enmity against him and his people; but like the waves of the sea, which rage horribly, though they toss themselves, yet they cannot prevail. They are inexcusable for their bad intentions; but he brings good out of evil, and causes their very sins to minister to the ends of his government, and the promotion of his glory.

How many benefits were derived, in the case before us, from the base conduct of Jacob's sons—to Joseph himself—to his father—to his brethren—and to the Egyptians! The God of Israel was thereby made known among many nations, and the line was preserved from which the promised Saviour was to come. "God meant it unto good;" and in this view, it should seem, Joseph acquiesced and was thankful. Such a conviction of the holy sovereignty of God will keep us from fretfulness and impatience, and inspire us with the firmest confidence, even while we are suffering by the violence of ungodly men. We confess that "his way is in the deep;" and we ought never to forget, that though he permit our wickedness, and will get honour by it, we must lie in the dust before him, and say, "To us belongeth shame, and confusion of face!"

But since God bears with our perverseness, we also should bear with one another. We have already seen in Joseph's character some striking instances of patience and forbearance; and now again, at the last, the same sweetness of temper is displayed. His brethren were in dreadful apprehension that he would exert his power to crush and to destroy them. "Now," said he, "fear ye not; I will nourish you and your little ones. And he comforted them, and spake kindly unto them." This is a lesson of most important

instruction. Here we behold an example of that charity which "seeketh not her own, and is not easily provoked." Is the same mind also in us? Do we possess this peculiar mark of true Christians? Do we not only love one another, but can we "bless them that hate us?" Are we "overcome with evil," or do we "overcome evil with good?" Ah! what unchristian tempers do we witness in those who call themselves the disciples of Christ! What strife and contention! What bitterness and evil-speaking! What a readiness to take fire at every supposed insult! What pride, implacability, and resentment! But let us not vainly flatter ourselves that we know anything of true religion, unless we have "crucified the flesh with the affections and lusts."

The sequel of Joseph's history is comprised in a few sentences. Though he lived from the death of Jacob the space of fifty-four years, we are told only that he continued to enjoy much prosperity in Egypt, and saw his father's house and his own descendants multiply around him. At length the period arrived when he must lay down his honour in the dust. But, in the prospect of his approaching dissolution, his heart was cheered with "a hope full of immortality." Firmly depending on the promise of God, he looked forward to the deliverance of the Church, not merely from Egypt, but from the bondage of sin and Satan, through the redemption of the Saviour. In token of this expectation, he gave a solemn charge to his brethren in his last moments, to preserve his dead body, and carry his bones into Canaan, assuring them that God would in due time conduct them thither. Accordingly we read that, in all the journeyings of the Israelites through the wilderness, the bones of this honoured patriarch were considered as a sacred deposit, which they carefully conveyed with them, and as a constant intimation that the covenant of God would stand fast with them. Not, therefore, to a vain, foolish desire of set-

ting the place of his burial, for his own glory, but to his lively hope, we are to ascribe his dying request; according to the comment of an inspired writer, "By FAITH, Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones." (Heb. xi. 22.)

Thus, then, the death as well as the life of this eminent saint was truly excellent; and both of them furnish us with strong encouragement to persevere in the service of God. How happy to set out early in the heavenly race, to continue steadfastly, and to finish the course with joy! This did Joseph: this may we also do! Let us look to the end; and, while we have regard to the faithfulness of God, like Joseph we may rejoice and triumph in the stability of the covenant. Even then, when the pains of dissolution are upon us, if we have trusted in Him on whom the Patriarchs, Prophets, and Apostles depended, we need not fear to say, "My flesh and my heart faileth, but God is the strength of my heart, and my portion forever."—*Scripture Characters*.

A FACT FOR THE CONSIDERATION OF GENTILE CHRISTIANS.

A JEWISH lady engaged a Gentile nursemaid for her children. The young woman had been carefully brought up as a strict attendant at church, and was intelligent, mild, and obliging. Conscientiously moral in her conduct, and amiable in disposition, she soon endeared herself to the children, and gained the confidence and respect of her employers, as well as of her fellow-servants.

She had been educated at a village school, and greatly prized the New Testament, which had been given to her there, as a testimony of approbation. When in service, this book was her favorite study, though as yet she did not fully appreciate its spiritual value.

The Jewish lady, attentive to her

own ritual, was mindful also of her servants' religious privileges; not only permitting their due attendance upon Christian worship, on the first day of the week, but carefully abstaining from the requirement of any service which could profane the Sabbath, or unfit them for its sacred engagements.

Indeed, as Ann's New Testament lay on the nursery table, Mrs. L. frequently took it up and perused it, till she became absorbed in its contents. Occasionally she remarked upon its holy doctrine, its pure morality; and when her servant appeared to infringe upon the precepts she observed written there, she has often reproved her by the touching appeal—"Your book does not teach you that!" or, "You must not attend to such a matter to-day: it is your Sabbath!"

Till old age Ann often recurred to her Jewish mistress's reproofs. Perhaps Christians are not aware how closely their conduct is watched by the children of Abraham, or they would be more solicitous, lest they should cast a stumbling-block in the way of those who should be "heirs of the promise." It is a melancholy charge which has been too truly brought against us, that Christians are so inconsistent, it is difficult to imagine they believe the faith they profess.

"If," remarked an acknowledged skeptic, "I believed that Christ died for sinners, and that all who knew not this truth would be *eternally lost*, I would never rest till I had told every one I met of such precious news!" Do we not too often act as though we deemed the Gospel but "idle tales?" Are we not criminal in neglecting the command, "Let him that *heareth say, Come!*"—(*London*) *Jewish Herald*.

ALL pleasure must be *bought* at the expense of pain; the difference between false pleasure and true, is just this: for the *true* the price is paid *before* you enjoy it;—for the *false*, *after* you enjoy it.

SECRET PRAYER.

WHEN Jacob and Esau met—on the one side the shaggy chieftain with his four hundred swordsmen, and on the other side the limping shepherd with his caravan of children and cattle—a flock of sheep approaching a band of wolves; when the patriarch took his staff in his hand and stepped forward to meet the embattled company, and the anxious retinue awaited the issue, they saw the tear start in the rough huntsman's eye—they saw the sword drop from Esau's hand—they saw his brawny arms around Jacob's neck—they saw in the red savage a sudden and unlooked for brother. They saw the result, but they had not seen the prelude which led to it. They had not been with Jacob at the ford of Jabbok the night before. They had not viewed his agony and heard his prayer; and though they noticed the halting limb, they did not know the victory whose token it was. They saw the patriarch, the husband, and the father; but they knew not that he was a prince to God, and had gained Esau's heart from Him who has all hearts in his hand. The halting thigh and the pacified foe were obvious; but the wrestling overnight was unknown. The reward was open, but the prayer was secret.—*Mount of Olives.*

MYSTICAL ALLEGORY.

IN the sacred rites of the Hebrews things, places, times, offices, and such like, sustain as it were a double character, the one proper or literal, the other allegorical; and in their writings these subjects are sometimes treated of in such a manner, as to relate either to the one sense or the other, singly, or to both united. For instance, a composition may treat of David, of Solomon, of Jerusalem, so as to be understood to relate simply either to the city itself and its monarchs, or else to those objects, which, in the sacred allegory

of the Jewish religion, are denoted by that city and by those monarchs: or the mind of the author may embrace both objects at once, so that the very words which express the one in the plain, proper, historical, and commonly received sense, may typify the other in the sacred, interior, and prophetic sense.

From these principles of the Jewish religion, this kind of allegory, which I am inclined to call mystical, seems more especially to derive its origin, and from these we must endeavour at an explanation of it. But its nature and peculiar properties will probably be more easily demonstrable, if we previously define in what respect it is different from the two former species of allegory.

The first remarkable difference is, that in allegories of the kind already noticed, the writer is at liberty to make use of whatever imagery is most agreeable to his fancy or inclination: there is nothing in universal nature, nothing which the mind perceives, either by sense or reflection, which may not be adapted, in the form of a continued metaphor, or even of a parable, to the illustration of some other subject. This latter kind of allegory, on the contrary, can only be supplied with proper materials from the sacred rites of the Hebrews themselves; nor can it be introduced, except in relation to such things as are directly connected with the Jewish religion, or their immediate opposites. For to Israel, Sion, Jerusalem, in the allegorical as well as the literal sense, are opposed Assyria, Babylon, Egypt, Idumea; and the same opposition exists in other subjects of a similar nature. The two former kinds of allegory are of the same general nature with the other figures, and partake of the common privileges of poetry; this latter, or mystical allegory, has its foundation in the nature of the Jewish economy, and is adapted solely to the poetry of the Hebrews. Hence that truly Divine Spirit, which has not disdained to employ poetry as the in-

terpreter of its sacred will, has also in a manner appropriated to its own use this kind of allegory, as peculiarly adapted to the publication of future events, and to the typifying of the most sacred mysteries: so that should it, on any occasion, be applied to a profane and common subject; being diverted from its proper end, and forced as it were from its natural bias, it would inevitably want all its power and elegance.

There is likewise this further distinction, that in those other forms of allegory, the exterior or ostensible imagery is fiction only; the truth lies altogether in the interior or remote sense, which is veiled as it were under this thin and pellucid covering. But in the allegory of which we are now treating, each idea is equally agreeable to truth. The exterior or ostensible image is not a shadowy colouring of the interior sense, but is in itself a reality; and although it sustain another character, it does not wholly lay aside its own. For instance, in the metaphor or parable, the lion, the eagle, the cedar, considered with respect to their identical existence, are altogether destitute of reality; but what we read of David, Solomon, or Jerusalem, in this sublimer kind of allegory, may be either accepted in a literal sense, or may be mystically interpreted according to the religion of the Hebrews, and in each view, whether considered conjunctly or apart, will be found equally agreeable to truth. Thus far this kind of allegory differs from the former in the materials, or in the nature of the imagery which it employs; but there is some difference also in the form or manner of introducing this imagery. I had occasion before to remark the liberty, which is allowed in the continued metaphor, of mingling the literal with the figurative meaning, that is, the obvious with the remote idea; which is a liberty altogether inconsistent with the nature of a parable. But to establish any certain rules with regard to this point in the conduct of the mystical

allegory, would be a difficult and hazardous undertaking. For the Holy Spirit has evidently chosen different modes of revealing his sacred counsels, according to the circumstances of persons and times, inciting and directing at pleasure the minds of his prophets: at one time displaying with an unbounded liberality the clear indications of future events; at another imparting some obscure intimations with a sparing hand. Thus there is a vast variety in the use and conduct of the mystical allegory; in the modes in which the corresponding images are arranged, and in which they are obscured or eclipsed by one another. Sometimes the obvious or literal sense is so prominent and conspicuous, both in the words and sentiments, that the remote or figurative sense is scarcely permitted to glimmer through it. On the other hand, and that more frequently, the figurative sense is found to beam forth with so much perspicuity and lustre, that the literal sense is quite cast into a shade, or becomes indiscernible. Sometimes the principal or figurative idea is exhibited to the attentive eye with a constant and equal light; and sometimes it unexpectedly glares upon us, and breaks forth with sudden and astonishing coruscations, like a flash of lightning bursting from the clouds. But the mode or form of this figure, which possesses the most beauty and elegance, (and that elegance is the principal object of this disquisition,) is, when the two images equally conspicuous run, as it were, parallel through the whole poem, mutually illustrating and correspondent to each other. Though the subject be obscure, I do not fear being able to produce one or two undoubted instances of this peculiar excellence, which, if I am not mistaken, will sufficiently explain what I have advanced concerning the nature of the mystical allegory.

The subject of the second Psalm is the establishment of David upon the throne, agreeably to the almighty decree, notwithstanding the

fruitless opposition of his enemies. The character which David sustains in this poem is twofold, literal and allegorical. If on the first reading of the Psalm we consider the character of David in the literal sense, the composition appears sufficiently perspicuous, and abundantly illustrated by facts from the sacred history. Through the whole, indeed, there is an unusual fervour of language, a brilliancy of metaphor; and sometimes the diction is uncommonly elevated, as if to intimate, that something of a more sublime and important nature lay concealed within, and as if the poet had some intention of admitting us to the secret recesses of his subject. If, in consequence of this indication, we turn our minds to contemplate the internal sense, and apply the same passages to the allegorical David, a nobler series of events is presented to us, and a meaning not only more sublime, but even more perspicuous, rises to the view. Should anything at first appear bolder and more elevated than the obvious sense would bear, it will now at once appear clear, expressive, and admirably adapted to the dignity of the principal subject. If, after having considered attentively the subjects apart, we examine them at length in a united view, the beauty and sublimity of this most elegant poem will be improved. We may then perceive the vast disparity of the two images, and yet the continual harmony and agreement that subsists between them, the amazing resemblance, as between near relations, in every feature and lineament, and the accurate analogy which is preserved, so that either may pass for the original whence the other was copied. New light is reflected upon the diction, and a degree of dignity and importance is added to the sentiments, whilst they gradually rise from humble to more elevated objects, from human to divine, till at length the great subject of the poem is placed in the most conspicuous light, and the composition

tion attains the highest point of sublimity.

What has been remarked concerning this Psalm, may be applied with propriety to the seventy-second, which exactly resembles it both in matter and form. It might not improperly be entitled the inauguration of Solomon. The nature of the allegory is the same with the former; the style is something different, on account of the disparity of the subject. In the one the pomp and splendour of victory are displayed; in the other the placid image of peace and felicity. The style of the latter is, therefore, more calm and temperate, more ornamented, more figurative; not abounding in the same boldness of personification as the former, but rather touched with the gay and cheerful colouring of nature, in its most flourishing and delightful state. From this example some light will be thrown upon the nature of the parabolic style; in particular it will appear admirably adapted to this kind of allegory, on account of its abounding so much in this species of imagery. For as the imagery of nature is equally calculated to express the ideas of divine and spiritual, or of human things, a certain analogy being preserved in each; so it easily admits that degree of ambiguity which appears essential to this figure. By these means the composition is at the same time diversified and perspicuous, applicable to both senses, and obscure in neither; and, completely comprehending both parts of the allegory, may clearly and distinctly be referred to either.

Still, however, a degree of obscurity must occasionally attend this style of composition; and this obscurity not only results from the nature of the figure, but is even not without its peculiar utility. For the mystical allegory is on this very account so agreeable to the nature of prophecy, that it is the form which the latter generally, and I might add lawfully, assumes, as

most fitted for the prediction of future events. It describes events in a manner exactly conformable to the intention of prophecy; that is, in a dark, disguised, and intricate manner; sketching out in a general way their form and outline; and seldom descending to minuteness of description, and exactness of detail. If on some occasions it expressly signifies any notable circumstance, it seems to be for two principal reasons, (Psalms xxii. 17, 18, 19; Lxix. 22 :) First, that, as generally happens, by suddenly withdrawing from our view the literal meaning, the attention may be excited to the investigation of the figurative sense, and secondly, that certain express marks, or distinguishing features, may occasionally show themselves, which, after the accomplishment of the prediction, may be sufficient to remove every doubt, and to assert and confirm, in all points, the truth and divinity of the prophecy.

The prophetic, indeed, differs in one respect from every other species of the sacred poetry: when first divulged it is impenetrably obscure; and time, which darkens every other composition, elucidates this. That obscurity, therefore, in which at first this part of the sacred writings was involved, is now in a great measure removed; there are now many things which the course of events (the most certain interpreter of prophecy) has completely laid open; from many the Holy Spirit has itself condescended to remove the veil, with which they were at first concealed; many sacred institutions there are, the reason and intent of which are more clearly understood, since the design of the Jewish dispensation has been more perfectly revealed. Thus it happens, that, instructed and supported by these aids, of which the ancient Hebrews were destitute, and which in truth appear not to have been conceded to the prophets themselves, we come better accomplished for the knowledge and comprehension of that part of the sacred poetry which is the most sin-

gular in its nature, and by far the most difficult of explanation.—*Lowth's Lectures on Hebrew Poetry.*

CLAIM OF THE ABYSSINIANS TO BE REGARDED AS JEWS.

MENTION of this empire, remote as it is, recurs from time to time in the earliest records of the Scriptures; and its monuments bear their own annals, which date back to the most remote antiquity. For the latter, the reader must consult Mr. Hoskin's valuable work on *Æthiopia*; and, with respect to the former, I shall only allude to Shishak's expedition, assisted by the *Æthiopians*, against Jerusalem, in 971, B. C. (2 Chron. xii. 2, 3); that of Zerah, in 955, B. C. (chap. xiv. 9—13); that of Terhakah in 750, B. C. (2 Kings xix.) and to the mention, in Acts viii. 27, of Candace's Eunuch.

This last event is of considerable importance in a historical point of view, as it involves the practice of pilgrimage to Jerusalem in those days, the knowledge of the Scriptures in that remote country, and the study of the Greek language, which had been introduced long before into *Æthiopia* by an enlightened king named Ergamenes.

Whether any tradition of the true God lingered until later days it would be hard to say; but certain it is that Nubia universally received the Christian faith in the fourth century, and adhered to it until the twelfth. Then the climate proved too strong, or their faith weak, and their religion too corrupt, to withstand Mahometanism: the Nubians adopted Islamism to a man, and it is now their boast that not a Christian inhabitant exists between the Cataracts.

Beyond this country, the slave hunters have a theory that there dwells a race of pagans and cannibals; this, however, may be merely a pretext to cover their atrocious pursuits; and certain it is that, though the crescent now holds sway

over the lower countries, the cross resumes its power beyond in Abyssinia. There the faith which St. Mark preached in Alexandria, was transplanted under the form of the Eutychian heresy, and here, with the exception of a brief Roman Catholic interlude, it has maintained its ground ever since.

They seem to have profited little, however, in a spiritual point of view, by this deliverance. The light of Christianity glimmers very faintly at present through the gloom of superstitions which have the shadows of African idolatry added to their own. St. Michael is appealed to as an intercessor, and the Virgin Mary is deified, almost to the exclusion of the Son. Confession is insisted on as indispensable to eternal life, and those who die unshrived are refused burial: the fee for confession is considerable, which may throw some light on this portion of the doctrine. Kissing the hand of a priest purifies from sin, and a pilgrimage to Jerusalem insures paradise to the pilgrim. The king of Thou, Sehela Selasse, regards himself as the lineal descendant of Solomon by the Queen of Sheba; he calls himself "king of Israel," and bears upon his banner the inscription, "The Lion of the tribe of Judah hath prevailed." The Abyssinians observe the Jewish Sabbath, circumcision, and many other rites of that people, whose cause they deem themselves destined to espouse, and believe that they shall one day rise *en masse*, to deliver Palestine from the Infidel.—*Crescent and Cross.*

THE JEWISH MISSION IN SYRIA.

FROM REV. JAMES BARNETT.

REV. AND DEAR SIR:—It is now a full year since my last. We were then cheered with the hope of having additions made to our number ere this, both from America and England, and had contemplated oc-

cupying, at least partially, a second station. But changes have occurred here, and in England, and even America, which have combined to leave my brother-in-law, his family and myself, as missionaries wholly alone in this great city. Had our hopes been realized, to God alone would have belonged the glory, and however much we and the Church might have been rejoiced at these or other special tokens of success, it would still have been the duty of all to guard against being unduly elated. Now it is our duty to guard against cherishing feelings of despondency. Let us still record the loving-kindness of God toward us; even while his providences appear adverse let us renew our vows of faith and love, gird up our loins and pursue our journey anew.

No additions have been made to our number, either from the old or new world. Mr. Daniel of the Free Scotch Church has been recalled. Mr. and Mrs. Graham, who a year ago were expected to return to this field from Ireland, have gone to Germany. Nor are these the most lamentable circumstances connected with the short history of our little company. Sickness, pestilence and death have been in our city, and in our midst. After a short and severe sickness it pleased our heavenly Father, in his wise, yet to us mysterious providence, to remove Mrs. Robson, the wife of the only other missionary in the field, from the scene of her labors below, we fondly trust to the joy of her Lord above. All the skill was used and all the attention paid to her that her kindest friends could have commanded. Brother Paulding and sister were constantly by her side, and had our prayers availed she would have been with us still. God has made darkness his secret place. He has also said, "What I do thou knowest not now, but thou shalt know hereafter;" and till then, in humble resignation, it becomes all to bow to his will, and, with the tried servant of the Lord, to say, "The Lord gave and the Lord hath taken

away; blessed be the name of the Lord." On account of this melancholy event, which happened July 12th, and no prospect of further additions being soon made from Ireland, Mr. Robson has for a time, and perhaps finally, left us. He awaits, however, farther instructions from home at Beirut.

About the close of the same month the cholera broke out. Some would have said that we ought to have staid at our post in the city, and had we felt that we could be efficient in doing real good, with any hope of safety to ourselves, we might have done so. But it happened at the season of the year when for safety we ordinarily leave the sultry and polluted air of the city, and seek security in the high and healthy mountain villages of Anti-Lebanon. Now it was imperiously necessary. The health of all was impaired by the sultry season of the year and the fatigue of watching with the sick. Brother Paulding was attacked; but he succeeded in arresting it in its earliest stage. We all felt the pangs of the disease in our very vitals. The mountains were entirely free of the pestilence. Guided by these indications of Providence, we forsook the city. God appeared to have a controversy with these people, and to come out of his place to punish the inhabitants of the earth for their iniquities. He seemed to say to us, Hide thyself as for a little moment, until the indignation be overpassed. The angel of death unsheathed his sword. There was terror by night, an arrow flew by day. The pestilence walked in darkness, and destruction wasted at noon-day. In less than a month more than twenty thousand victims were called to their last trial of agony in life, and to give an account of the deeds done in the body. The streets were crowded with funeral processions, and the work of the living was to bury the dead. Stated religious exercises were suspended. The school was broken up, and we were interrupted in

our regular studies. As the disease abated, and the weather became cooler, we returned to the city on Sept. 8th. Now, we found that our house had been robbed by the man to whom we had committed it for safe keeping, a few days before our arrival. Again, we were detained in the pursuit of him. We succeeded in securing him, and in regaining most of the property. By order of our Pasha we sold articles found with the thief to the amount of the remainder; but we have lost the *costs* to which we have been put in this business. Nor does the Turkish law make any provision for collecting them. I arrived home from this, which in our country would be sheriff's business, on the first of the present month.

We have now again properly got under way, things are restored to order, and we are pursuing our studies and discharging the duties of the mission. The language is still the burden of our song, though some may think it is almost time to have finished this preparatory work. I visit the school frequently, and preach every Sabbath in English and Arabic. I am very busy, and begin to feel as if I were a missionary. I see as I proceed more of the difficulties of the work, yet with these its necessity and importance are more deeply impressed on my mind. Nor are there wanting some circumstances calculated to cheer us with the hopes of much good being done through our instrumentality. There are some indications of no small stir, arising from various causes, making its appearance here shortly. But whatever movements may occur to make good Protestants out of the material here, requires much time, patience and instruction, even in the most promising cases. I wish to guard against making false impressions, and especially in raising expectations too high; better fall under the charge of inefficiency and unfaithfulness. The plain truth will be known at some time; and now if too much be made of appearances,

there will afterwards be a relapse, which will be four-fold depressing to the cause. There are two sources of mistakes: ignorance of the character of the people, and imaginary notions of the influence of the mission work—even with the best means of forming acquaintance with it. No one, until he has come to the country and been in it for years, can appreciate the moral deadness of these people—their total destitution of all spirituality and of every idea of the nature of true religion—the grossness of their ignorance—the strength of their superstition—their inveterate bigotry and fierce fanaticism; all of which have their correspondent vices: a lack of independence of thought—a cringing submission to spiritual assumption—a reverence for time-honoured delusion, and blind devotion to unmeaning forms. These, whatever appearances they may present at a distance, rise, as the missionary approaches them, like walls of adamant, and, did he depend on anything less than the power of the Spirit of God accompanying the means, well might he lie down in despair. Had I seen all at first, which I am still but learning, I would have been altogether discouraged, and would have thought that here I had met with the counterpart of those of whom God speaks to the prophet, "Pray not for this people for their good." But now we have no such order respecting them, we must not set limits to the grace of God. In times past he has permitted what he now forbids. Duty is ours; it is plain. Even in this city God may have much people to be saved. But all our efforts for their spiritual good have been as arrows shot at a venture in the dark, with, perhaps, one or two exceptions. That there has already been much good done in sowing the seed, we must look to the future harvest to prove. There is in general so much selfishness, if not baseness of design, in one way or other connected with the most hopeful cases in their intercourse with us, that we are continually

liable to be deceived. If, in the first stages, we were to report progress, perhaps before the ink is dry, before the letter has left the country, and, certainly, before it has reached its destination, the intention is discovered, the man is not countenanced, the intercourse is broken up, and the very reverse of what is reported is true. One is thus befooled, he loses confidence in himself, and, if not in the cause in which he is engaged, certainly in all the fair appearances of first sight. Then from among a great mass, after long trial, selections must be made and these reported. If these do not make their appearance, until the missionary has some experience, it is well in this line for him to keep silent and treasure up his feelings for times when they will be properly vended.

I have been for some time doing what I have termed preaching in Arabic. I do not wish to belittle myself or my work in the eyes of others, yet I believe that to prevent mistakes it is best to explain. What ideas are such terms calculated to impart to American readers! How full of interest the thought! What religio-romantic feelings it excites! I would not diminish one iota from the importance of the work of apostles and prophets. It is the last idea I would ever entertain. I bless God that I am what I am, that I am no worse an imitator of the example they have left in the same service. If it is the importance of the truth declared in a dark land that excites the interest, so far all well. But preaching has some other ideas connected with it at home, on account of which great success is looked for, and great numbers, it is expected, will immediately fall from the ranks of the enemy. There are three things at home connected with preaching, which there might, to a limited extent, justify the ideas of some. These are an audience to speak to, a speaker to speak, and a sermon spoken. Here there is not one of these in the sense which the words are understood to have at

home. At Beirut, there is quite a resemblance to scenes at home. But here we are in the beginning of the work. There the missions of the A. B. C. F. M. have been established for a quarter of a century. It may do away ungrounded fancies, but I wish to dwell on these points a sentence or two more. It may convert "the pleasures of delusion into the bitter painfulness of unwelcome truth." But the truth on all subjects and in all places is God's, and He will take care of it. In Arabic, the audience is a little company; in English, still less. Yet God's special promises seem to be framed for such cases, and it is on these that we recline. Though the beginning is small, the latter end shall greatly increase. Here we are laying the foundations of His house, and who hath despised the day of small things? "Where two or three are gathered together in my name, there am I in the midst of them." There is the family who now all, more or less perfectly, understand Arabic. They enlarge my audience and keep me in countenance by their attendance. Those in the employ of the family, and now and then, two or three, or four or five, who attend irregularly from curiosity, or some less worthy motive. Besides these, there are a few constant hearers, of whom I cannot say more at present.

My sermons would scarcely pass for such at home; yet, perhaps, as useful as any other form that could be adopted. In the form of a lecture, I take up a portion of Scripture in order. I explain terms, deduce doctrines, and for proof, refer to texts, to which I turn and read, each of the audience who is able to read also having a Bible and turning to the place with me. On each particular text I again make a remark or two if I deem proper or necessary. In making so much use of the Bible, in appealing to it for everything I say, they see our high estimate of the Holy Scriptures, and thus I direct them to the only source of religion, by practice,

teaching them a truth so important, where they have by the traditions and commandments of men made void the law of God. I keep an eye on the errors and vices of the time and place, and try to give all as practical a turn as I can. I show, that to be of use, the doctrine must have an effect on the professor of Christianity, and that if it has not, it is of no use to know it, that we might as well be heathen, and that it will only render our ruin more certain and dreadful. Although it is with a stammering tongue and in much weakness and with restraint, cramped as it were in every nerve for want of words and figures to express the feelings induced by the circumstances, I am much pleased to see what notice some of the little company often take of the striking correspondence there is in the word and doctrines of the Holy Scriptures, which they had never before observed, as well as their striking contrariety to the great mass of superstitions and false doctrines maintained by the different churches around them. All factitious circumstances, like a large audience in a crowded house, which often assist, move, and as it were, inspire the speaker at home, are here altogether unknown. One learns to think less of himself and the influence which he is about to produce, and to draw his excitement from the value of a single truth which may be communicated to a single soul, and commits it as seed cast into the earth, to the care of God the author of all truth, who will in his own time and way prosper it in the thing whereunto He has sent it. We may often try to make an *impression*, while this is the work of God—to cause His own truth to have the effect which He designs. I feel encouraged to think that many at home are praying for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador—and that therein I may speak boldly as I ought to speak.

From the position in which we

are placed, it will appear at once to you that a great responsibility is now resting upon our Church in reference to our mission in this country and in this city. We ought by all means to have two or three more here preparing for usefulness in acquiring the language. We ought not only to fully occupy this city, but also some of the other points around it. I was happy to learn that two of the children of Israel had joined your church. You have been favoured of Heaven. I believe that America is the only place for most easily and successfully conducting the great work of their conversion. May you still farther be prospered. All well. Yours, truly, in the bonds of Christ.

STATE OF JEWISH PARTIES IN BERLIN.

THE Jewish community in Berlin is at present divided into two great parties, and each party is also subdivided into factions. The old party, though dissatisfied with its Talmudic forms, still clings to them, though it be but in name, because they bear, at least, the semblance of Scripture. But the reformed party has not even this semblance, nor do they desire it. They frankly confess that neither the Talmud nor the Scriptures are part of their creed; for they pretend to have stripped off and expunged out of their public and private services every dogmatical distinction whatsoever; they have eradicated out of their prayers every trace that referred to a hope of a Messiah or a land of promise, and they are said to be about to abolish the last remnants by which they were hitherto, if but externally, known as Jews.

The reformers have instituted a lawsuit against the old synagogue: they claim a part of the property of the congregation, and hope to be successful. Neither of the two parties, however, can be said to be in a flourishing condition, either exter-

nally or internally. The subscriptions do not flow as freely as at one time into the treasury of the reformed synagogue. Since the revolution many of their wealthy members have grown cold in the cause. Not that any warmth for the old party has been engendered in them: on the contrary, it is much more convenient, because much cheaper, to belong to no synagogue at all, now that every man can be what seemeth good in his own eyes, and the enthusiasm of many has therefore abated. We are told that Dr. Holdheim, their preacher, has very little influence; for though he is a learned man, there is but little in his sermons to excite the attention of his hearers.

The great question that has lately been agitated in their general meetings, has been the abolition of the Sabbath, *de lege*, for in point of fact they have done away with it long ago. The external appearance was kept up by having service and a sermon on Saturdays, though but very few attended. They have had a service on Sunday morning, exactly at the time when there is service in all the churches, for a long time past. But it is said that now there is to be service on Sunday morning only, and the Sabbath given up altogether. It is also stated that circumcision will probably be abolished.

As regards the old party, their seminary for training schoolmasters has ceased to exist, as they have no funds to keep it up.—*lb.*

LET sophistry invade, let falsehood assail, and impudence deny, there are *facts* in Christianity, like landmarks, to direct us through the troubled sea of controversy, conspicuous and unremoved. The promises and practical remarks occurring amid the sublime symbols of the Apocalypse, are like spots of verdure amid the rocky features of some towering mountain.

MISSIONARY INTELLIGENCE.

AMERICAN SOCIETY.

TWENTY-SIXTH REPORT.

IN presenting this Twenty-sixth Annual Report, the Board of Directors feel called to express their obligations to God for the many evidences of the divine goodness which another year has exhibited. Being fully persuaded that Israel shall be saved, and that it is through our mercy that they shall obtain mercy, the Society continues in the prosecution of the important and glorious work of making known to the dispersed of Israel the truth as it is in Jesus.

During this past year the Society has experienced some changes. In August last the Rev. John Lillie, so long and favourably known as the Cor. Sec. and the Editor of the Jewish Chronicle, resigned the office, the duties of which he has so ably discharged; and the Rev. A. H. Wright, of this city, has been called to fill the vacancy. The Rev. J. Neander and the Rev. A. D. Cohen, the former a missionary in New York, and the latter in Charleston, S. C., have also withdrawn from their former fields of labour, to be employed in another part of the Lord's vineyard.

The Rev. S. Bonhomme, of the M. Church, has been employed as a missionary during a part of the year in Baltimore, and the remainder as the agent of the Board and a missionary to the Jews in Maryland, Virginia, and Western Pennsylvania. He is now on a similar mission through the Southern States.

The Rev. F. J. Neuhaus, of the

Presbyterian Church, has been engaged during the greater part of the year in Philadelphia, but his time has been latterly divided between Philadelphia and Baltimore.

The Rev. R. P. Armstead, of the Baptist Church, has been re-appointed as an agent for the Board, and a missionary to the Jews of New-England.

The Rev. N. Altman, of the United Brethren, has been appointed an agent for the Board for the State of Ohio.

Mr. G. N. Phillips, a converted Jew, who is now studying at Hamilton College, New-York, has been acting, during a part of the year, as a missionary among the Jews, and an agent for the Society.

Mr. B. Steinthal, a child of Abraham, has almost completed his studies at Andover, and we trust will soon be prepared to make known unto his brethren the unsearchable riches of Christ.

Mr. F. Pigot is continued as the business agent of the Society, a position that he has long and honourably filled.

Arrangements are in progress, and some of them almost completed, which will enable the Board to occupy some of the Southern cities where there is a large Jewish population.

During the year the missionaries have distributed a large number of copies of the Hebrew Scriptures and many thousand tracts, bearing especially on the conversion of the Jews. The missionaries have been visited by a large number of Jews who desire to learn the claims and charac-

ter of Christianity ; and they have conversed freely in the house and by the way with hundreds of the seed of Abraham, while they directed them to Jesus of Nazareth as their own, their promised Messiah. The number of Jews in this country has been greatly increased by the late revolutions in Europe, and many more are on their way to obtain an asylum in our happy land. The Jews are accessible throughout the country ; and there seems to be a more general disposition among them to inquire for the truth of God.

It is also gratifying that the Church of God is becoming aroused to a sense of her duty and responsibility toward the lost sheep of the house of Israel. The Jews for their unbelief have been excluded from the Church; and too often have even good men acted as if God had commissioned them to be the executioners of his judgments upon the Jews. But the history of eighteen hundred years will show that it is as true during the period of their dispersion as in the day of their brightest glory—Blessed is he that blesseth thee, and cursed is he that curseth thee.

During the year several new Auxiliary Societies have been formed ; and they, with many of the older ones, have acted with commendable liberality. Three Life Directors and 48 Life Members have been added to the list of contributors. The Treasury, although slightly embarrassed during the earlier part of the year, has been sufficient to meet the claims on the Society. The receipts during the year were \$3,221 32, expenditures \$3208 96; balance \$1236. The Jewish Chronicle continues to be published as the organ of the So-

ciety. The circulation is upwards of 2,000 copies per month, and we presume that the increase will be considerable during the coming year.

In taking a review of the past year, the inquiry might naturally be made, What has been the fruit of your labours ? We answer, first : Our duty does not depend on results, either among Jews or Gentiles. Our duty is to sow the seed, and leave it to the Spirit of God to make that seed vegetate and bring forth fruit to the praise and glory of his grace. But we answer in the second place, that the most interesting and important results have been effected. In many instances have the children of Israel been found believers in Jesus, while many of them, like Nicodemus, are such secretly for fear of the Jews. In many other instances, the Jews have been found dissatisfied with Judaism, and anxiously inquiring, What must I do to be saved ? And while many of the Jews are blindly attached to a system which cannot save, and others destitute of spiritual perception ; yet it is pleasing to know that many, very many, by the agency of this Society, are inquiring the way to Zion. The opinion has been too generally entertained that conversions among the Jews have been rare, and that a large proportion even of these have proved unfaithful. It will not do to contrast conversions among the Jews with conversions among those Gentiles where the Gospel has long been known. The latter have received a Christian education, and been plied with every motive to love and confess and serve Jesus, while the influences thrown around the Jewish mind and heart have been directly the opposite. Nor is it even just to

contrast conversions among the Jews with such among Pagans. The teachings of the Bible must fall with strangeness on a pagan ear, and the announcement of a Saviour arrest his attention if it should not gain his heart. But these are old truths to the Jew, while every perception of his mind and every feeling of his heart meets some of these truths with an opposition peculiarly his own. The Spirit of God can regenerate the most obdurate heart, and every one should count the cost of following Christ. But there are many and peculiar obstacles to the conversion of the Jews, and of all men it becomes the Jew to count the cost of discipleship. To be cast out of the synagogue, to be disowned by friends and to be banished from home, are the present and immediate effects of a profession of Christianity. And yet many have sacrificed all these and much more for the sake of Christ. But admit that many have proved unfaithful, is the same not true of the Gentiles? And has not the Christian's heart often bled over those who ran well for a time, but who are now far from God and far from righteousness?

In regard to future plans and operations, our first determination is to go on in the strength of God the Lord. That it is our duty to preach the Gospel to the Jews none can doubt. The only question is, Shall the Gospel be preached by the instrumentality of this Society, or shall we throw the entire responsibility on the Church? If the Church were ready to assume such responsibility, the question might be considered; but until she is, we cannot, we dare not retire from the field.

Besides, the Church *could* carry on the operations of the Bible Society, the Tract Society, and those of every other benevolent institution in the country; but does any one question the propriety of the Church using these as the channels of her action? And when we think of the many thousands of the seed of Abraham in this land for whose spiritual welfare there is comparatively nothing done apart from this Society; and when we remember that the withdrawal of *specific* effort, is the withdrawal of all *effective* effort in behalf of the Jews, again we say, we cannot, we dare not retire from the field. To present the Gospel of the grace of God, and to press it on the acceptance of the wandering and neglected Jew, is the single and glorious object we have in view. The results may not be such as we desire, but they will be according to the mind. And there is no truth more firmly fixed in the imperishable records of our faith, than that every gift, and every act, and every prayer for Israel shall be had in everlasting remembrance before God. The Bible assures us that all Israel shall be saved, and that they shall obtain mercy through our mercy. Let that Christian withhold his mercy who is prepared for the responsibility; we cannot withhold ours. And we enter on the work of another year with reliance on God's people, and above all, reliance on his Spirit, that he may accept the work of our hands, and grant us the desire of our hearts, and that we may all finally gain that home where the redeemed Gentile and the ransomed Jew shall ever sing of a finished righteousness and an everlasting redemption.

TWENTY-SIXTH ANNIVERSARY.

THE anniversary of this Society was held at the Reformed Dutch church in Broome street, (Rev. Dr. Fisher's,) on Wednesday evening, the 9th inst. The President, Rev. Dr. De Witt, was in the chair. Prayer was offered by Rev. Dr. McLeod. The Annual Report was read by Rev. Mr. Wright, the Corresponding Secretary. The Society has in its employment several missionaries among the Jews in the principal cities of the Union. The receipts of the year just closed have been \$3,221, and the expenditures \$3,208—leaving a balance in the treasury of \$13.

Mr. Bernard Steinthal, of the Andover Theological Seminary, a Jew, addressed the audience upon the conclusion of the reading of the Report. He made an urgent appeal in behalf of his brethren. He thought that the Church of God probably never saw a period more interesting than the present. The kingdoms of the world are being shaken to the centre, and the Jews are deeply affected by it. The recent revolutions in Europe have been the means of restoring the Jews, in a great measure, to the enjoyment of civil and religious liberty—to the enjoyment of those blessings which of right belong to them. The Jews are at present widely dissatisfied with their religion. Relying on the representations of the Talmud, they have looked for the coming of a Messiah to reign over them, a mere man, a temporal prince; but now, after waiting eighteen hundred years, they seem to have in a degree rejected the false teachings of the Talmud, and a spirit of religious inquiry is abroad among them, and a preparatory work of good is evidently in progress. He thought the signs of the times demanded action on the part of Christians, for if they do not speedily arouse, Judaism will only be shaken off to give place to the deadening shades of infidelity.

It seemed to him that Americans were a people specially designed by Providence to take the lead in the evangelization of the Jews. They will in a few years form no small portion of our population, and they will be eminently accessible to those means which may be employed for their regeneration.

Rev. Mr. Thompson, of New-York, next addressed the meeting. He did not rise to excite sympathy in behalf of the Jews, for he was speaking to an assembly of Christians, who needed no such appeal. And yet if we analyze our feelings closely, we may find more of prejudice against the Jews than we are distinctly conscious of; that we are more apt to conceive of the Jew as the Shylocks, the Isaacs, and the Fagins of the dramatic romance, or as the persecutors and crucifiers of the Son of God, than as the sacred seed of Abraham, and the representatives of God's ancient covenant of mercy—the heirs of promises not yet fulfilled. But we must take the Jew as we find him; not merely as his own pride and prejudices have made him, but as he is—as the concentrated wrongs of centuries have left him—the remnant of a holy race.

The design of this Society is twofold: To interest Christians more deeply for the Jews, and to labour specifically for their evangelization. In order to co-operate in such a work, it was not necessary that all should interpret prophecy according to the same theory—that all should be millennarians; nor was it proper to make the Society an organ for propagating any peculiar views on that subject. We all agree in a general view of prophecy—that Israel is to be restored to divine favour; and as the present state of the Jews is a standing confirmation of the prophecies of the Old Testament, so is it a ground of encouragement for the promise of the New. But the hearts of Christians are to be moved to this work by facts, not by theories; and the office of the Jewish Chronicle

should be to supply those facts. In labouring for the conversion of the Jews, due regard must be had for their prejudices. Why are they prejudiced against Christianity? For the same reason that the Irish Catholics are prejudiced against Protestantism. It has been their oppressor. For ages they have writhed under the wrongs committed in its name. We must not array ourselves directly against those prejudices, but must endeavour to soften them by kindness. There must be as little machinery and ostentation in this work as possible—more of neighbourly intercourse and personal kindness. We must be wise as serpents and harmless as doves. We must follow the example of Christ. It is a mistake to suppose that every Jew who at the first received Jesus as the Christ was *converted* in our acceptance of the term; often faith in Christ was but a higher development of an existing trust in God. So now there may be here and there among the Jews devout men serving God after the manner of their fathers, ignorant of Christ, in whose minds there is a state of *receptivity* for the Gospel. We must adapt our labours to individual cases, and improve the hopeful signs of the times.

Mr. T. then drew a parallel between the descendants of Nimrod—the head of civilization by congregating men in cities—and the descendants of Abraham, the religious head of mankind. The former had universally lapsed into idolatry; the latter had been kept in the true faith. How? By God's covenant. By that great purpose which He contemplated in the call of Abraham. Has that purpose with respect to the Jews been all fulfilled? Are they, dispersed and down-trodden, *now* accomplishing the great end of spreading among men the knowledge of the true God? Must not the literal seed of Abraham be gathered with his spiritual seed? When that is done, it matters little whether the Jews

shall return to their native land or not; for in Jerusalem that is above, the two dispensations shall be evermore linked in harmony by the "song of Moses and the Lamb."

Rev. Dr. Bacon, of New-Haven, followed in a train of remark which he said was unpremeditated, inasmuch as his name had been announced as a speaker without his consent. [As the reporter took no notes, he gives a meager outline of this speech from memory.]

The fear of losing nationality, on the part of the Jew, presents the chief obstacle to his conversion to Christianity. The answer of our feelings is that his nationality is not to be lost; and this is confirmed by all the light that comes to us from any source upon the question. We are not to look for the general conversion of the Jews till it can be accomplished without sacrificing their nationality. How remarkable has been the preservation of the human race. That old Assyrian race that once ruled over all Central and all Western Asia, and that held Israel in captivity, has long since passed away, leaving no memorials but the ruins of palaces, which recent excavations have presented to our view.

The old Egyptian race, the race that built the pyramids, that taught the world science and art, has passed away, leaving no traces but these gigantic monuments amid the sands.

The Greek race—whose forms of beauty live to this day in literature and art—how abject, how degenerate its representatives.

The Roman race—which gave the very idea of law and freedom to the world, and whose influence lives in all civilized and christianized nations—where in Italy do we now find the representatives of that race?

But in defiance of the law by which great races pass away, by which this now dominant Anglo-Saxon race, when it shall have accomplished its "destiny," shall, in the course of ages, decline and fade, the Jewish race outlives empires

and dynasties; thus giving an evident indication that, in the providence of God, this race is to accomplish a mission not yet complete.

We talk of Jewish pride. Who has more just cause for pride than the Jew? Joseph Wolff said, when the noble family into which he married expressed their dissatisfaction at the union, "The family of Abraham, Isaac and Jacob was as good as the family of Walpole." No descent from the sea-kings of the North or from Norman adventurers is to be compared with such lineage.

Mr. B. then alluded to the influence exerted this day by Jews upon

national affairs, upon the courts and revolutions of Europe, and upon the world of science and of letters.

In prosecuting the work of this Society, we are not to look for the mere conversion of individual Jews—one uniting with a church here, and another there—but we shall find in this street, and in that synagogue, men turning as of old to Jesus of Nazareth. And when it shall be seen that conversion does not imply extinction of nationality, then the day of Israel's redemption draweth nigh. There are indications that that day is at hand.—*Independent.*

Officers and Directors of the Society.

THE following gentlemen have been elected to serve as Officers and Directors of the Society, for the ensuing year:—

PRESIDENT.

REV. PHILIP MILLEDOLER, D. D., of New-York.

HON. VICE PRESIDENTS.

REV. RIDLEY H. HERSCHELL, of Islington, London.

" NATHAN LORD, D. D., Dartmouth College, N. H.

" WILLIAM B. SPRAGUE, D. D., of Albany, N. Y.

" WILLIAM W. PHILLIPS, D. D., of New-York City.

" JOHN M. KREBS, D. D., of New-York City.

" JOHN PROUDFIT, D. D., of New-Brunswick, N. J.

" SPENCER H. CONE, D. D., of New-York City.

REV. THOMAS E. BOND, D. D., of New-York City.

" JOSEPH MCCARRELL, D. D., of Newburgh, N. Y.

" MARK TUCKER, D. D., Weathersfield, Ct.

" RICHARD FULLER, D. D., of Baltimore, Md.

" W. W. ANDREWS, of Kent, Ct.

" THOMAS SMYTH, D. D., of Charleston, S. C.

ABRAHAM VAN NEST, Esq., of New-York City.
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BAPTISM.

On Thursday evening, March 22d, an interesting and solemn service was held at Trinity Chapel, Edgware Road, London, on occasion of the baptism of two of the descendants of Israel, Mr. and Mrs. LEVI, late of Wiesbaden. There was a large attendance; and among the audience were many Christian Israelites, who were grouped around the pulpit, and appeared deeply interested in the proceedings of the evening. The services were commenced by the reading of the Scriptures and prayer by the Rev. Lewis Herschell, followed by an interesting address to the congregation by Rev. Ridley H. Herschell. Mr. Levi's account of his conversion was then read, after which the ordinance of baptism was administered to the converts by Rev. Dr. Jenkyn, of Coward College, and the services closed with an address to them, and a solemn appeal to Gentiles, by Rev. R. H. Herschell. The address and statement will appear in our next number.

CHURCH CONSECRATION AT JERUSALEM.—On Sunday, Jan. 21, the house of worship erected by the members of the Church of England at Jerusalem, was consecrated by Bishop Alexander, with all the forms of that Church. The Syrian bishop, with some priests and deacons, attended, and expressed himself deeply interested by the service. There were also some Armenian priests present; but the Armenian Patriarch, who had in a manner accepted the Bishop's invitation, did not come, being indisposed. Some Greek Catholic priests were also present, but none of the dignitaries. The Bishop used a Collect prepared for the occasion, concluding thus:

"Bless all thy servants, by whose common care this tabernacle has been reared among the ruins of Jerusalem; prosper their work, and give success to their endeavor to lead the sons and daughters of Abraham to their Redeemer. Bless all those that pray for the peace of Jerusalem; and grant, O Lord, that all those for whose good this pious work is intended, may show forth

their thankfulness by making a right use thereof, to the glory of thy blessed name, through Jesus Christ our Lord. Amen."—*Independent*.

CIVIL RIGHTS GRANTED TO THE JEWS AT FRANKFORT-ON-THE-MAINE.—On the 20th of February, the Senate of the free city of Frankfort passed a law in reference to the civic and civil equality of all citizens. The first and fifth paragraphs are as follows:—Sect. 1. "The restrictions which hitherto have existed as to the civic and civil rights of citizens belonging to the Israelitish confession . . . are to cease. Sect. 5. Public offices are equally within the reach of all citizens."—(*London*) *Jew. Chron.*

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